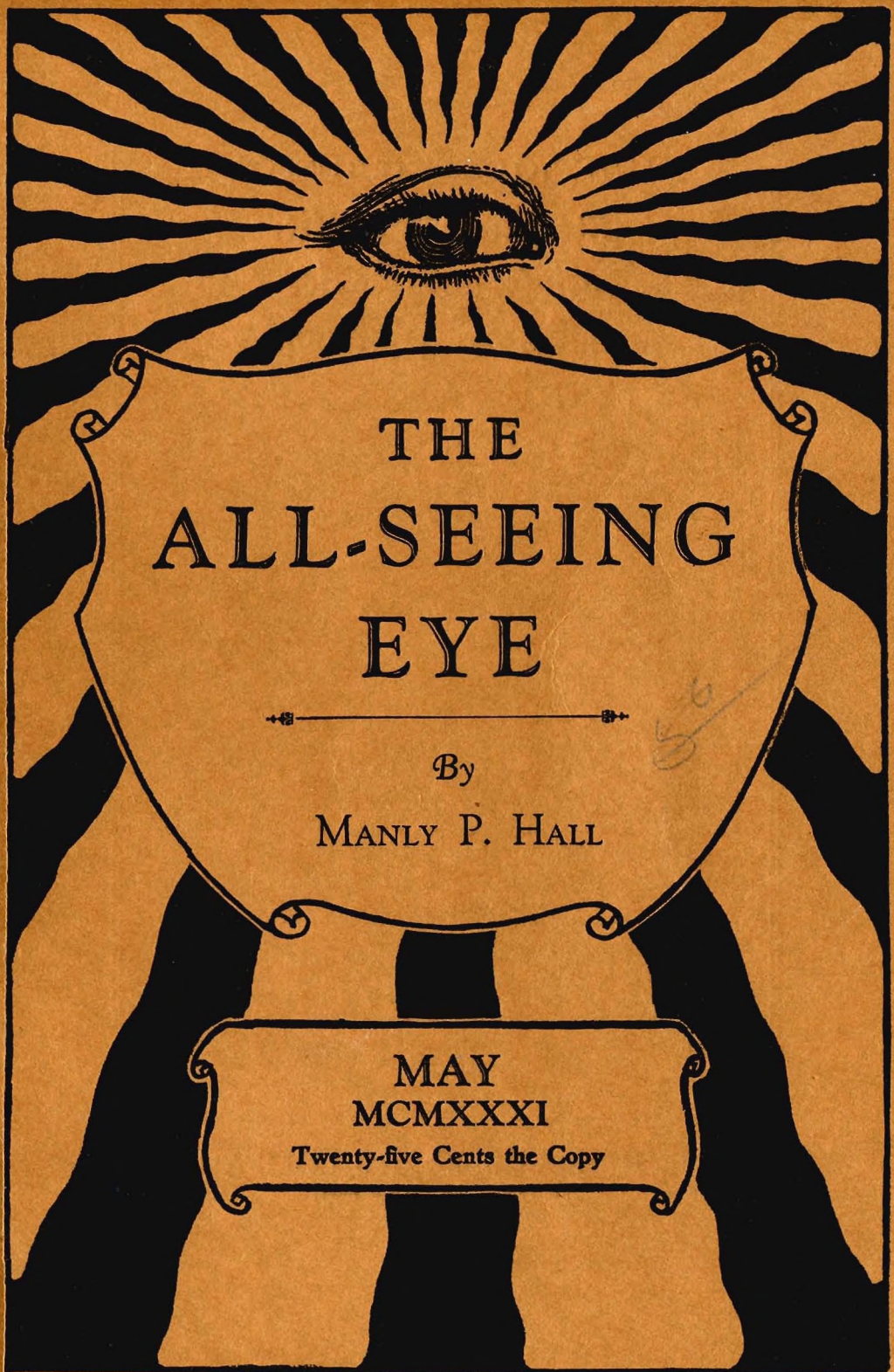


THE ALL-SEEING EYE

By

MANLY P. HALL

MAY
MCMXXXI

Twenty-five Cents the Copy

AN ENCYCLOPEDIC OUTLINE OF

Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy

Manly P. Hall's most important contribution to the body of philosophic literature. This book is a signal achievement in the world of letters. It fills a definite need by supplying the student of symbolism and comparative religion with source material hitherto unavailable to the reading public.

Truth seekers have found this volume not only a fascinating chronicle of human accomplishment but a reference work containing the answer to the most intimate problems of their lives.

SPECIFICATIONS

Size of volume, 13 inches wide and 19 inches high.

Body of work made up of 46 chapters, an introduction and conclusion, done in three colors on Alexandra-Japan paper.

Bibliography, or reference foundation, consists of first editions, original manuscripts, and incunabula valued in excess of $35,000.

Complete digestive index gives ready access to the text.

Illustrations consist of 52 beautiful full page plates, reproduced from original paintings, in four or more colors.

More than 200 zinc and copper etchings amplify the text.

Highest standard of workmanship and material throughout, with the typography of each page under the personal supervision of Dr. John Henry Nash, the foremost printer of America.

Antique binding of Ceylonese batik, backed and cornered with Spanish baby goat.

Redwood slip case, also covered with Ceylonese batik, provided with each copy.

A noted connoisseur has written: "Not since the Venetians were wont to lavish the artistic labors of a lifetime on a beautiful book has there been better workmanship than that bestowed by all the kindred crafts upon this modern masterpiece."



Write today asking for descriptive literature with price and terms.

THE HALL PUBLISHING COMPANY,

301 Trinity Auditorium Bldg.,
Los Angeles, Calif.

The ALL-SEEING EYE

BEING A MONTHLY MAGAZINE

By

MANLY P. HALL

DEVOTED TO THE SEARCH FOR THOSE FUNDAMENTAL VERITIES EXISTING IN THE EDUCATIONAL SYSTEMS, RELIGIONS, AND PHILOSOPHIES OF ALL AGES

VOL. 5 MAY, 1931 No. 8

PUBLISHED MONTHLY BY
THE HALL PUBLISHING COMPANY
301 TRINITY AUDITORIUM BLDG.,
LOS ANGELES, CALIFORNIA
TUCKER 2603

M. M. SAXTON . . . . . *Editor*
MARY S. YOUNG . . . *Business Manager and Secretary*
J. AUGUSTUS KNAPP . . . . . *Artist*

CONTENTS

Editor's Briefs 226
A Trip to Yucatan and the Ruined City of Uxmal..... 227
Confucius, The Superior Man..... 236
Tarot Symbolism 241
A Talk on Astrology 244
The Problem of Healing..... 248
Zodiakos, The Circle of Holy Animals..... 254

Change of address must be in this office not later than the first of the month preceding issue. Please give both old and new addresses.

Copyright, 1931, by the HALL PUBLISHING COMPANY

Entered as second-class matter, August 30, 1930, at the Post Office at Los Angeles, California, under the Act of March 3, 1879.

PER COPY, 25c—ONE YEAR $2.50
FOREIGN, ONE YEAR $3.00

The EDITOR'S BRIEFS

Most of the material for this magazine was written en route to and from the Mayan ruins on the Peninsula of Yucatan. Mr. Hall is doing some research work upon the myth of the Feathered Snake and other Indian records of Atlantis.

Mr. Hall's next series of lectures will be given in Los Angeles, probably during the summer. At that time he will include several illustrated talks on the pyramid builders of Yucatan and Mexico, with special emphasis on their religion and philosophy.

Having completed his work at Yucatan, he is now examining the ancient remains in and around Mexico City. The largest pyramid in the world is at Cholula, Mexico. It is now in a ruined condition and, surrounded by a Christian chapel, is a reminder of the fact that nearly all our present religious beliefs have been upreared upon pagan foundations. The pyramid of Cholula is nearly three hundred feet longer at the base than the pyramid of Gizeh in Egypt, but is not as tall or as fine a piece of work. The pyramids of San Juan Teotihuacan, about forty-five kilometers from Mexico City, like the one at Cholula, were erected to commemorate the benefits derived from the advent of the god, Quetzalcoatl. Near Mexico City is also to be seen the famous stele which contains the record of the sinking of Atlantis, and which was translated by the distinguished French savant, Augustus Le Plongeon.

Those who are interested in the furtherance of Mr. Hall's work will be pleased to learn that through the generosity of a New York friend one hundred copies of his large volume on symbolism have been purchased for presentation to the one hundred largest libraries and universities of the world. This magnificent gift will render the work available to thousands of persons all over the world who otherwise might not have access to the material which it contains.

A Trip to Yucatan and the Ruined City of Uxmal

We arrived off Progreso, the port of entry for the Peninsula of Yucatan, and the third largest seaport in Mexico, about two in the morning. The harbor at Progreso is too shallow to permit large vessels to dock and passengers must cover the last six miles of their journey to Yucatan on the specially lightened tug which draws less than eight feet of water. Seismic disturbances in the remote past submerged part of the Peninsula, which now lies just below the surface and prohibits any adequate harbors. There are many indications that the ancient Mayan cities, for which Yucatan is remarkable, originally continued out into the Caribbean Sea, as witness the ruins on Cozumel Island.

Among the benefits which Yucatan has derived from its Mexican administration is the consciousness of "mañana." We are informed that the Mexican immigration officials, whose presence aboard the ship is utterly indispensable before the tourists can disembark, are creatures of moods and fancies. Maybe they will arrive today, maybe tomorrow. An old traveler in these parts explained that the immigration officials included breakfast or lunch as part of the ritual of their duties. If there was another ship in the harbor and they had not already received breakfast, we need not expect their presence until lunch time. Fortune favored, however, and in due time a small black speck against the low shore line materialized into the tug which bobbed like a cork upon the choppy surface of the bay. Ships are often compelled to wait for days to unload their passengers, because the waters here are seldom placid.

The immigration ceremonials were properly impressive—the officials immaculate in appearance, voluble in language, and courteous to a fault. After they had disappeared for breakfast we transferred ourselves to the deck of the tug, where we shared commodious quarters with several blue denim sacks con-

taining noisy roosters for local cock-fights. Our ship also carried a large cargo of Flit, the full significance of which was to dawn upon us towards evening. We bobbed up to the dock, which extends well into the bay, amidst much blowing of whistles and a general commotion among the stevedores and porters. As we entered the harbor there was a notable change in the color of the water, first from the deep blue of the Gulf to a turquoise color and later when we reached the shore to a murky pea green. A delegation of buzzards, sitting solemnly on a ruined pier near by, constituted an unofficial reception committee. After fifteen porters had carried each of our bags up the dock and we had passed the customs without mishap, we emerged into the main street of Progreso—the gateway to one of the most remarkable spots upon earth.

It is a great mistake to confuse Yucatan with Mexico, for while they are united under one government, they are distinctly different in very many ways. The people of Yucatan are called Yucatecos and the deepest insult you can offer them is call them Mexicans. Most of the Yucatecos are Indians descended from the ancient nations; the remainder are Mestizas, a mixture of Spanish and Mayan, also a number of Chinese and Japanese, with a scattering of Europeans.

From Progreso it is but a short trip by auto to Merida, a city of nearly one hundred thousand population and the capital of the Peninsula of Yucatan. Merida is a typical Latin city built upon the site of an old Mayan stronghold and from its Spanish founders it received quite a Moorish impress. This city is one of the oldest on the American continent, having been founded seventy years before the Pilgrim Fathers landed at Plymouth. The visitor is immediately impressed with the cleanliness of Merida; in fact, the whole district is unimaginably clean, considering its tropical location and the primitive peoples that make up the greater part of its population. The people are enthusiastic bathers and their clothing, while often worn and mended, is immaculate. The men wear white trousers of a material resembling duck, usually a trifle short, and white shirts abbreviated at neck and

sleeves. Four special articles of clothing attract attention: curious sandals patterned after those worn by their remote ancestors; wide leather belts—the wider the better; aprons of a blue and white stripe that entirely encircle the body and hang about to the knees; and a wide brimmed straw hat, but less imposing than the Mexican sombrero. The women, for the most part, wear a long loose white garment extending nearly to the ankles, and often with very complicated designs. They go barefoot; a few wear conventional shoes, but never sandals as the men do. The Mayans carry nearly all the heavy burdens on their heads and it is not unusual to see a baker walking down the street balancing his portable oven or a confectioner with a glass case of sweetmeats poised jauntily on his crown. Lotteries form an integral part of national life. There are shops devoted exclusively to the sale of these tickets, thousands of which are attractively displayed. The national lottery is advertised as maintained for the benefit of the people and large sheets setting forth the winning numbers are posted in conspicuous places.

To the casual tourist, much of Merida has a drab and dull appearance. The houses are flush with the sidewalk, the few windows are closed and heavily barred, and there is little evidence of social life. A more careful investigation reveals that every house has either a large patio or else, with several other buildings, surrounds an interior open square. Many of these patios are very beautiful, being planted with various tropical shrubs and trees and filled with singing birds. Flowers and fountains are present in the patios of the wealthy and these interior courts are favorite places for family and community gatherings. Where a larger area than a patio is necessary, a plaza is chosen. The city is dotted with these large beautiful parks, which invariably have as a central adornment a statue or monument to the first citizen and all must be faced by at least one church. Fiestas and band concerts are held in these plazas, for the Yucatecos like music and simply adore American syncopation, which they execute with considerable skill and

which they prefer to their own native music. Although Mexico is without prohibition laws, there are very few saloons in Merida and remarkably little drunkenness. The economic status of Merida and all of Yucatan depends upon the growth and exportation of henequen, a fiber plant resembling the Spanish bayonet or century plant, from which rope and other fiber commodities are made. Practically nothing else is developed there and Yucatan furnishes a large part of the world's supply of rope fiber. At the present time the general financial depression is felt; the exportation has been greatly cut down and many of the natives are suffering from extreme poverty. If the needs of the people were not so few and simple, the condition would be more critical.

Our hotel in Merida, like many similar institutions in Italy, was originally a palatial private home. The city has many beautiful residences as relics of both the days of Spanish grandeur and also the lucrativeness of the modern henequen trade. Cut glass chandeliers, inlaid marble floors, intricately carved Spanish doors, exquisite Italian statuary seem strangely out of place in this comparatively primitive country. One is amazed to learn that there are homes in Merida which cost a million pesos to build and decorate. The hotel was a delightful combination of fine art and bad plumbing. There were bathtubs fully seven feet long but the hot water is brought in pint pitchers.

For the traveler, the food problem in Yucatan is very acute and the drinking water is even worse. For its water supply the city depends upon rain stored in cisterns. A very serious health problem was solved by putting small fish into these cisterns to eat the various organisms which had previously spread plagues throughout the community. Through the activities of the Rockefeller Institute, yellow fever has been pracically wiped out and malaria and cholera have also been conquered. Some leprosy remains, due largely to the mono-diet of the poor or to heredity and intermarriage. Having established ourselves amidst the grandeur of the past—our room had a fifteen foot ceil-

ing and twelve foot doors—they sprayed our room with Flit, we crept under the mosquito nets and settled down for a peaceful night in the tropics. It was not exactly peaceful, however, due to the fact that the alley cats howled dismally until dawn and the club next door danced and celebrated throughout the night.

Two classes of persons visit Merida. The first are representatives of firms interested in the henequen trade; the second are those who have come from all parts of the world to examine the fragments of an ancient civilization which, having passed into the limbo, has left behind it some of the most remarkable archeological treasures to be found upon the earth. The second division of tourists are again divisible into two classes: first, the archeologists and those scientific men who have dedicated themselves to the task of excavating and reconstructing the scores of ruined cities which dot the peninsula; and, second, the globe trotter who comes to ponder and be amazed.

We decide to visit Uxmal first. It is a somewhat difficult trip so we must rise at 5:00 a.m. and take a private car supplied by the Ferrocarriles de Unidos de Yucatan. The private car proves to be a gasoline run device of one cylinder which, for lack of any other possible thoroughfare, runs on the railroad tracks. After two and a half hours of traveling on a narrow gauge roadbed, the contrivance—which covers as much distance up and down as it does forward—pulls into the little town of Muna, a typical Mayan Indian village consisting of one main street lined with little round thatched huts, the usual plaza and the inevitable church, the latter a huge edifice entirely out of proportion to the size of the town. At Muna we change to a Ford automobile, driven by a Mayan boy whose face resembles many of those upon the ancient carvings. He skillfully takes us over fifteen kilometers of the worst road on earth. When this highway was originally built for the first Empress of Mexico so that she might visit the ruins in her imperial carriage, it may have been good but it has grown steadily worse ever since. Hot, dusty and shaken well nigh to pieces, we literally

crawl over huge boulders and around sharp rocks. The general discomfort is intensified by the fact that the farmers along the way are burning their cornfields, which adds a murky quality to the air.

The ruins of Uxmal (pronounced Ush-mal) are located in a particularly desolate and isolated area. The country about might be technically termed a jungle but the word hardly implies the dry, tangled underbrush and short growth through which one must cut his way with a machete if he departs from the one narrow road. There are practically no large trees, yet the tangled mass rises considerably above one's head and is the home not only of game but of garrapotas or ticks, on account of which many travelers have taken baths in lard. As one approaches the ruins, he can sense the impress of Mayan civilization upon the country for miles about the actual city. The very rocks seem to take upon themselves the weird forms of the monsters which appear like grotesque totems upon the faces of the buildings. The last part of the trip is over a reddish earth as though the blood of a mighty people were mixed with the dust.

We pass a hacienda with a strange old Spanish gate, standing as an isolated outpost of civilization. The road becomes narrower and turns dangerously, then suddenly the underbrush opens and before us, rising like a bleak gray hill, is a queer pyramidal structure, its sides gutted by rain and its crest surmounted by a mysterious fortress-like house with black yawning windows and intricately carved facades. This is the Casa del Adivino, the House of the Dwarf, sometimes called the Temple of the Sorcerer. The whole building, including the artificial pyramid upon which it stands, rises to a height of about 150 feet, and up the great face of the man-made hill is the ruin of a broad stairway. We are in the presence of the Mayans, a people of unknown antiquity who, vanishing, left behind them so inadequate a testimony of their lives and purposes that the archeologists find the whole subject of their history and culture one splendid tumbling ground for whimsies and guesses. A delightful thing

about scientists is that whether they know or not, they are always very sure. In this case, however, the one difficulty is that they can't decide what they are very sure of; they are contradicting themselves in Yucatan worse than did the theologians of medieval Europe.

The House of the Dwarf dominates the whole of the group. It towers above the smaller structures and is believed to have been the palace of the prince or king who ruled over the community. By some it is believed that the prince was a dwarf because of the statue of a diminutive figure found within the building. It should be remembered that all the names given to the various buildings at both Uxmal and Chichen-Itzá were given to them by the Spanish discoverers and have no meaning whatever other than as simple identifying terms. Most of the buildings had been deserted hundreds of years before the coming of the first white man and even the Indians of that day had very insufficient traditions concerning their original builders and the purpose for which they were constructed.

The House of the Dwarf faces a great open square bordered by four long buildings, one on each side. Upon this second group of ruins has been bestowed the somewhat ridiculous title of the *Casa de Las Monjas* or the House of the Nuns. It is believed that the vestal virgins designed as sacrifices to the gods were kept in the main building of this group, which is nearly two hundred and eighty feet long. But as Uxmal was a purely Mayan community and the Mayans were not given to human sacrifices like the Aztecs, the whole subject is extremely doubtful. The buildings are a wild riot of carving; grotesque masks leer from above every doorway, strange lattice works of stone adorn the panels of the outer walls and through and about all the maze of intricate design twists the sacred Feathered Snake. Everywhere the great snake, Kukulcan (Quetzalcoatl), rears his plumed head, graciously conforming his folds and coils to the architectural needs of the houses. A somewhat humorous touch is given by two curious little stone

monkeys sitting over one of the doors, while a headless slave contributes a more ghastly reflex.

The buildings were originally decorated in several colors but the pigments have almost entirely disappeared leaving only an occasional touch of red and blue. Of considerable interest to the scholar is the statement made by several experts that many of the stones fitted into the various buildings bear upon their reverse sides mason's marks similar to those found in India and upon the cathedrals of Europe. A peculiar red hand, apparently made by dipping the hand in red paint and pressing it against the masonry, appears in extraordinary places and is also the subject of much discussion, more or less profitless. When Dr. Le Plongeon traced this red hand to an Oriental custom in connection with the propitiation of the gods he advanced the most reasonable solution yet offered.

From the main gate of the House of the Nuns one looks across a flat valley which was originally a ball court for the playing of the national game of the Mayas, called *Tlachtli.* On the far side of this field rises the so-called House of the Governor, a large building three hundred and twenty-two feet in length, the carvings upon which have impelled one writer to call the whole an Apocalypse in stone. Like all other important structures it is raised upon an artificial pyramid and, as the steps have now entirely disappeared, the ascent is made by ladders. Terry says of this building that it is perhaps the most striking architectonic ensemble on the American Continent. In one of the rooms is a curious stone, being the central section of a life-sized statue of a man; the block shows a short skirt ornamented in front by a square apronlike device which carries a shallow relief of a life-sized human hand. Several writers on Masonic subjects have made much of this bit of carving.

Two other buildings, both near the Governor's House, complete the group that has been excavated to date. They are the House of the Turtle, so named because of stone turtles crawling around the cornice; and the House of the Doves, a long rambling structure

resembling highly glorified dovecotes. About this group, at varying distances in the jungle, are several great mounds of earth indicating the presence of more buildings. As time goes on these may be excavated and prove to be as wonderful as those now cleared.

Alone in the midst of a wild and deserted country, rising like some gaunt skeleton, the ghost of a vanished greatness, Uxmal stands to confound the wise and trouble the peaceful sleep of science. Uxmal, in the ancient language, means *Three-Times-Destroyed.* It was a great center of culture while Europe was still in a barbaric state. Its builders were men of power and of wisdom. It was an Herculean achievement and, as its every carving denotes, it was a city built for a sacred purpose. Modern archeologists, who view religion with a reaction somewhat similar to that with which a bull views a red flag, seem to dislike admitting that men were ever sufficiently religious to work *for* their gods, and consequently they belittle the metaphysical aspects of the problem.

In summing up the problem of the buried cities of Yucatan—not so much buried as overgrown—we may say that the following problems as yet remain unsolved: First, where did the Mayans (or more correctly the Itzás) come from? Where did they gain the knowledge of arts and sciences which is incorporated into their buildings? When were the great cities (over twenty of which are scattered throughout the Peninsula of Yucatan, Mexico and Central America) actually built? What were the numerous buildings in each of these groups originally intended for? What is the lost key to the Mayan hieroglyphics, none of which can yet be read except the date markers and these are open to legitimate doubt.

The return trip from the Uxmal ruins was uneventful, so we will break our little story at this point to continue it next month with the story of Chichen-Itzá, the supposed seat of the Empire of the Feathered Serpent with its almost unbelievable wonders of architecture and philosophy.

(To be continued)

Confucius the Superior Man

The philosopher K'ung, the Perfect Sage, the ancient and illustrious teacher, posthumously created Duke of Ne and the uncrowned Emperor of China, was born in the year B.C. 551 and died in his seventy-eighth year surrounded by his disciples. The circumstances surrounding the birth of K'ung (a word which was Latinized into Confucius) were most unusual. His father, having nine daughters and but one crippled son, took to wife in his seventieth year the seventeen-year-old daughter of the ancient and illustrious family of Yen. Confucius was born a year later and his father died when he was but three years old. The young mother dedicated her life to the care and education of her child and her continual guidance did much to mold the character of her extraordinary son.

The coming of Confucius was announced by a curious vision. Five ancient and mysterious sages appeared to the prospective mother as in a dream, leading in their midst a strange animal. This creature was about the size and shape of a small cow—some say a lion—but it was covered with scales like a dragon, and carried a single short horn in the middle of its forehead. Only in ages when virtue and integrity flourished and when some great enlightenment was to be conferred upon men did this animal reveal itself—so the Chinese taught. The five sages spoke to the mother, declaring that a son would be born who would be wise beyond all mortals; that the child would grow up to become an unthroned king and all his descendants would honor him as their most illustrious ancestor. The sages then bade the mother tie a piece of cloth to the horn of the sacred animal, which she did, and the vision disappeared.

Though little is known concerning the boyhood of Confucius, from his earliest years he is presumed to have exhibited extraordinary intellectual powers. Of a very serious and studious turn of mind, at an early age he interested himself in the political and sociological aspects of Chinese life. The unusual depth of

his learning is attested by the account current in China that of all those who took the examinations of the Classics, Confucius alone passed with a grade of one hundred per cent.

Confucius was married at nineteen, in accordance with the custom of his time and race, but for some unknown reason separated from his wife, although in later years he referred to her in the highest terms. In his twenty-second year, the young philosopher began his life work, and because of his rare gifts and great personal magnetism, soon drew around himself a considerable body of students and disciples. Up to his fifty-second year, Confucius devoted himself principally to philosophy and music, after which time he entered into the responsibilities of public life. His political career, however, was a short and unhappy one and, disillusioned and discouraged, he gave up office and continued his wandering life to the end.

A short time before the passing of the master a huntsman slew in the forest a strange monster, the body of which he brought into the town to be exhibited to the amazed populace. It was a monster the size of a cow covered with scales and armed with a single horn. Upon beholding it, Confucius declared that its death denoted his own passing. As it was the peculiar animal of wisdom, it also marked the close of a period of enlightenment.

Feeling that his end was near, Confucius hastened to complete the commentaries he was writing upon certain of the ancient classical writings of the Chinese. At last, tired with life and filled with not a little despair for the future of mankind, Confucius departed from this earthly existence in B.C. 478, his last words being: "No wise sovereign arises; there is none in the Empire who will make me his master. My time has come to die." Confucius believed very definitely that he possessed knowledge sufficient to have reorganized the entire social structure of China. He felt that public recognition was due him and that, if placed in a position of sufficient authority, he could have remodeled the state and added greatly to the glory of

both the Emperor in heaven and His son upon the earth.

Confucius was a contemporary of the great Chinese mystic, Lao-tse. The two men met and exchanged views, but Confucius, who appreciated life from a Socratic standpoint, admitted frankly that the higher ramifications of metaphysics were beyond him. Confucius felt himself called to the task of practical reconstruction of human standards of ethics. He dreamed of the Golden Age or ideal state, a day when all evil and dissension should pass away and truth should be supreme. Of this it is written in the Confucian books: "When the great principle prevails the whole world becomes a republic; they elect men of talent, virtue and ability; they talk about sincere agreement and cultivate universal peace * * *. A competent provision is secured for the aged until their death, employment for the middle ages, and the means of growing up for the young. Each man has his own rights and each woman her individuality safeguarded."

The Confucian dream of the New Age is perfectly consistent with the Platonic ideal of the rulership of the philosophic elect. The first step toward the achievement of this glorious state was the development of the Superior Man, namely one in whom the knowledge of virtue is perfected and who lives in harmony with that knowledge. We, therefore, find set forth in the Confucian writings those qualities which are necessary to the achievement of this desired state. So it is written: "That the Superior Man seeks in himself whereas ordinary men seek in others for truth. The object of the Superior Man is truth — truth achieved through consistency with the highest standards of the common good, and a strict application of the Golden Rule." Confucius further says: "The practice of right-living is deemed the highest practice."

Confucius had a very interesting viewpoint upon the subject of divorce. There were several grounds upon which a man could obtain a divorce, prominent among which were jealousy of her husband and disobedience to her parents-in-law. On the other hand,

the husband could not divorce his wife if she had no home to return to or if she had mourned with him three years for his parents, or if he was poor when he married and afterwards accumulated riches and honor. He declared that it was quite common for men who had come into power and position to lack gratitude to those who had assisted him to reach this state, and hence he attempted in every way to establish justice.

In affairs of the state Confucius maintained that in all things the wise must rule and the unlearned obey. However, he also desired to universalize educational opportunities so that ignorance would become a matter of choice rather than necessity. One of his disciples said that if he were made Prime Minister of China, he could insure that country peace sufficient for a thousand years by means of the Confucian Code.

The master accepted the continuity of life after death, saying: "That the bones and flesh should return to earth is what is appointed, but the soul in its energy can go everywhere." He discouraged, however, intercourse between men and spirits, saying that it was an unrighteous act to weary the departed.

The central thought of Confucianism may be summed up in the premise that the virtue of the present insures the well-being of the future. Like Socrates, Confucius affirmed that if it is possible to cure the disease of irrationality with which men are afflicted, the permanence of all desirable conditions is assured. Nations. being but aggregates of individuals, express collectively those attitudes which persons express individually. Divine order reveals to those who are observing certain standards, rights, customs and modes which have been established by divine decree in all the departments of Nature. If men will heed the examples which the universe sets forth they can bring into manifestation that perfection which exists everywhere as a potentiality.

Even in his own day Confucius was regarded as a man of very conservative views because he pleaded for the niceties of human relationship. He realized that the failure of little courtesies, small elegancies,

and the beauties of human relationship presaged the end of civilization. He was a man of extremely simple tastes who disliked ostentation in every form, but delighted in little formalities which bespoke courtesy and grace. He affirmed that all major things are supported by minor things and that it is the failure of little things which inevitably brings the great down in ruin. Today, Confucius would have been considered a very strict person and many of his attitudes would be ridiculed. Yet, like Confucius, each of us must sometimes realize that the business of living is a somewhat serious matter—not a subject for pessimism or depression or for an attitude of assumed solemnity, but a business to which each individual must dedicate his thought and his time if he is to achieve a reasonable measure of success.

SPECIAL DECK OF TAROT CARDS

Tarot (playing) cards, introduced into Europe by the victorious Knights Templars who had been instructed in their mysteries by the Arabians, were a part of the Rosicrucian and Masonic symbolism of the Middle Ages.

In ancient times, books were not bound or sewed; they consisted merely of loose leaves confined by cover boards on top and bottom, and bound round with cords. Thus, the 78 cards of the Tarot deck represent the leaves of some sacred book of the ancient pagan world.

This special deck of Tarot cards, beautifully and artistically done in full colors by J. Augustus Knapp (who so ably illustrated Mr. Hall's monumental work on Symbolical Philosophy), contains not only the distinctive features of all preceding decks but additional material secured by Mr. Hall from an exhaustive research into the origin and purpose of the Tarot cards. For convenience the Tarot cards have been printed in the size and style of standard playing cards. A 48-page explanatory brochure by Mr. Hall accompanies each deck. Postpaid $3.00.



6 L'AMOURAUX 7

Tarot Symbolism

THE SIXTH NUMBERED CARD

THE LOVERS

In some Tarot decks the sixth card is designated "the parting of the ways." A youth is shown standing at the junction of a forked road. On either side of him stands a female figure, the one inviting him to turn to the right, the other to the left. A blindfolded figure, called *Fate,* surrounded by a solar nimbus, hovers in the air above, ready to launch an arrow into the youth below. Occasionally this card simply depicts two figures, one male and the other female, termed Adam and Eve.

The number six may be called the symbol of the world because it is equal to the number of faces of the cube. The square symbolizes matter in the archetypal state but when the pattern is precipitated into a tangible state it becomes the cube which, opened up, is a cross consisting of six squares. The cube is the esoteric symbol of what is exoterically termed dimensions. To the occultist, the six faces of the cube conceal within themselves a mysterious seventh element even as the six Pleiades of the ancients concealed in their midst a lost, or seventh, star. In the Qaballah the relationship between the cube and matter is clearly

established. The six faces are referred to as the directions of space, namely, North, East, South and West, up and down, in the midst of which sat enthroned the Seventh Mystery surrounded by its angels. If a cube be opened according to the Pythagorean system, it is revealed as consisting of six pyramids each rising from a square base and made up of four triangles rising from a square. Thus, in the cube, there are twenty-four triangles—which are the mysteries of the twenty-four Elders—each triangle consisting of three lines, or seventy-two lines in all, which seventy-two is the sacred number of the great name of God and of the angels, and also being six times twelve the measure of a man. When the cube is folded the pyramids are all united at their apex, so that it may be said they all converge towards the great Throne or, conversely, issue forth from it.

According to Pythagoras, then, the cube was the symbol of matter and the tetrahedron or four-faced symmetrical solid, was the symbol of form, or order.

Six is a number peculiarly sacred to Venus, revealing the dual nature of this goddess by the two female figures upon the card. Venus is one of the most mysterious qualities which the occultist must learn to understand. The negative aspect of the symbol stands at the youth's left hand (the right side of the card) and signifies abandonment, emotion, and excess. Here we see Venus as *Kama*, or desire. The spiritual (or intuitional) aspect of Venus is depicted as an angelic figure, and youth stands undecided, inclined upon the one hand by the idealistic emotions of the soul and upon the other hand by the materialistic emotions of the body. Fate, or Karma, withholds his arrow until the choice is made, whereupon the neophyte establishes his chain of consequences.

The number six also was regarded by the ancients as the peculiar numeral of fertility. This is arcanely intimated in the card by the shape of the road upon which the figures stand; it is forked in the form of the celebrated Pythagorean *Y*. This *Y* is a yonic symbol, indicating fertility, and to this day sticks so forked are

driven into the ground in the desert to tell of the presence of water. The six is also termed the number of woman because it is an inverted nine and nine is the number of man.

We have added in the upper right-hand corner of the card a shield containing the famous interlaced triangles or shield of David; also called the signet of Solomon. The upright triangle adequately sets forth the vehicles or inferior parts of both the world and man, while the inverted triangle, with its descending point, is an appropriate figure of the three hypostases of God—those active principles or agents whose shadows inverted in matter appear as bodies. Hence, in the interlaced triangles we behold the equilibrium of the reality and the illusion—the shadow united to the substance. Here the world or the body, adorned in its wedding garment, has ascended to become the Bride of the Celestial Lamb.

Why, then, in magic is the Seal of Solomon so powerful a talisman and why does the designing of it render the magician invulnerable? Simply because it is the symbol of equilibrium. In occultism it is affirmed that things do not destroy each other, although they sometimes appear to do so. Actually, everything that is destroyed has destroyed itself, and such destruction has been made possible through an inherent unbalance or excess. When the Bhagavad-Gita says that only such as are balanced in pain and pleasure are fitted for immortality, it states a great truth which would have been more exact, however, had it stated that such as are balanced in pain and pleasure are immortal. The universe is an unbalance temporarily existing within the equilibrium which we call God, and all so-called growth is but unbalance striving to equilibrate itself again. In magic, the process of designing the Seal of Solomon was more than simply drawing lines. It involved the task of becoming everything that these lines implied—the perfection of Self.

The interlaced triangles signified to the Hindus generation through the union of the male and female principles, which reveals that only through a temporary

equilibrium of two poles can the process of creation be accomplished. This same figure also represents the vehicles of man awaiting the manifestation of his spiritual ego, as at the time of the quickening, for when the dot is added to the center of the star, the sixth becomes the seventh and the creature is perfected. As the six points symbolize the bodies of man, so in the earth they represent the continents upon which the races will be evolved. When the dot in the center is added, it represents the Meru or Sacred Island which stands forever in the midst of the continents, preceding and surviving all that issue from it.

On the sixth card the disciple is confronted with the problem of uniting the diverse elements of passion and compassion and of establishing within himself the Golden Mean by conquering all excess.

A Talk on Astrology

(Extracts from the notes of a lecture given at the monthly meeting of the Astrologers' Guild, Hotel McAlpin, New York City.)

People over-estimate the importance of the mathematical side of astrology. A good mathematician very seldom makes a good astrologer, for the type of mind which concerns itself with split seconds is temperamentally unfit to advise people in the practical problems of life. The truly successful astrologer combines one part of mathematics with ninety-nine parts of common sense. It is not overly difficult to set up a reasonably accurate horoscope. In fact, this can be done by any individual capable of adding up their grocery bill. A normal human being with an ordinary development of memory can remember a sufficient number of keywords for planets and signs to take on the semblance of an astrologer. Why is it, then, that out of one hundred individuals who can set up a horoscope and memorize the meanings of the planets and signs, ninety-nine will never be astrologers? The answer is evident upon a moment's consideration. *The astrologer must interpret the stars according to his own experience and understanding.*

Astrology actually begins where the average astrologer leaves off. Most people know practically nothing concerning the greater realities of life. They are unqualified to advise others, for they have never solved their own problems. A wide range of experience in every department of life is indispensable to the practicing astrologer. Words mean what we understand them to mean and the breadth of our own consciousness must measure all interpretation. The young soul, living in a world of good and evil, will interpret the stars in terms of good and evil. The old soul, living in a world of infinite wisdom and law, is thus capable of interpreting the celestial influxes along grander and more adequate lines.

There is a little secret in the successful practice of astrology which the average layman does not know. Several of our most successful astrologers do not even set up the horoscope, simply reading the positions of the planets out of the ephemeris, and securing in this simple way sufficient information for all practical purposes. A person who is constantly in contact with human nature soon gains the uncanny ability to sense instantly the several complexes which man is heir to. The tone of the voice, the raising of an eyebrow, the gesture of the hand—these things instantly reveal the most esoteric, the innermost attitudes of the mind. When a man comes declaring himself to be in trouble, an experienced astrologer seldom needs to set up a horoscope to find out why—one appraising glance generally renders the whole matter transparent. If we were not all egotistic, we would always know why we fail and what we should do in order to improve our estate.

Long contact with human nature, years of active practice as a sort of social physician and father confessor, plus the proper fundamental attitude on the part of the astrologer insure a great measure of success and entitle respectful consideration of the advice that is given. Therefore, if the astrologer would achieve greatly in this field, he should close his books, throw away his scratch pad, and hie himself into the market-

place of life. It is not theory but practice that makes perfect. We memorize too much and think too little; and when a serious moment arises which tests our erudition, we proffer patent formulas when only individual thought based upon wise assimilation of experience can really meet the need.

We may almost say that astrologers are born and not made, for while it is true that we all contain the necessary qualities in a potential state, only a few have precipitated those prerequisites to a point where they are substantial elements in the thinking and living. It seems that some people simply cannot help being narrow, personal, selfish, and opinionated. Of course, to the degree that these qualities are present the astrologer is disqualified. Astrology is not only a science but also a life, and we who would understand it must live it. Where it is only an intellectual concept, it generally does more harm than good.

The usefulness of the astrologer is further measured by his freedom from fads and hobbies which so many ride to death. The human mind seems to naturally run to fads. One year it is tonsils and the next year it is buttermilk; today it is gland serums, tomorrow it is yeast. Astrologers are just human beings, for while the subject of their study is profound almost beyond conception, it does not necessarily impart a universal consciousness to its devotees. Hence, nearly all astrologers have pet opinions which are often a menace to the integrity of their advice. To one the prenatal epoch has an all-absorbing interest, so that why an individual is born becomes of no importance when compared to discovering when he was born with an unnecessary exactness. Another has fussed himself into a blue funk on geodetic equivalents and the probable effect of meteors on the prohibition problem. A third declares without hesitation that the Part of Fortune was the product of the senility of the Arabs while a fellow member of the profession loudly affirms that without Pars Fortuna the whole integrity of the science collapses. All of which reminds one a little of how Nero is supposed to have played his harp while Rome was burning.

The true purpose of astrology is to contribute in some definite measure to the well-being of Nature. This end is defeated by the whimsies of men who can never forget themselves long enough to accomplish the greatest good. Realizing simplicity to be the key to true greatness, the philosophic astrologer will approach his problem as directly as possible, eliminating all unnecessary complications. Realizing that generals are more helpful than particulars, he will not prophesy times and places but will reveal those tendencies which, if left uncorrected, will become the parents of innumerable complications. Astrologers love to prophesy and they strut around like puff-pigeons when some things which they have predicted come to pass. In discussing the financial crash of 1929, a wouldbe astrologer told an eminent financier that he had predicted the crash six months before it happened, at the same time exhibiting unpardonable pride. The man of big money smiled and replied, "I do not know one star from another, but I predicted it ten years ago."

When studying the stars, the astrologer should never forget that these marching orbs signify the immutability of cosmic law. The prophet many times is but a man who has sufficient confidence in the integrity of life's plan to dare to rise up and say that the things which we do today will produce tomorrow a harvest of consistent consequences.





The Problem of Healing

When the student of philosophy first exchanges the fallacies of theology for the ordered life of the wise he is apt to find himself upon the horns of a dilemma. He learns that the universe is controlled by law—absolute and immutable. Realizing the world to be no respecter of persons and himself to be surrounded by principles of such cosmic magnitude that he is scarcely an equation in their activity, he may be excused if at first he verges unduly towards fatalism. A fatalistic attitude has a tendency to dilute the milk of human kindness. For if an individual is in the place that he has earned for himself—as philosophy certainly affirms and is surrounded by experiences necessary to the development of his character—should another turn from his own pursuits and interfere with the laws of destiny by helping this fellow creature over a rough spot in the road of life? In fact, is it really possible to save a person from an experience through which fate has decreed that he should pass? The law of compensation or karma, which is simply the principle of cause and effect applied to the individualized destinies of men, decrees that as we sow so shall we reap. It is difficult for the average person to affirm this doctrine without a dulling effect upon the fine edge of sympathy, creating a sense of hopelessness in the face of a dominating providence.

Theologies are more or less emotional revolts against the exactness of philosophic law. People like to believe that they can escape consequences by the

patented processes of the clergy. To the theologically minded, the fine points of philosophy are of no great consequence, for they can explain themselves both out of hell and into heaven and through all sorts of temporal dilemmas with amazing ease. It is the individual who, weighing the apparent contradictions, desires to hew as closely as possible to the line of right who is most sorely perplexed. Such questions as these are often asked: Does a physician who cures some disorder of the flesh oppose the law of Nature and commit a grievous wrong? Should we try to heal others of their afflictions or should we leave them to their own resources? Is it permissible for us to save a life when, without our intervention, it would certainly be lost? Is magnetic healing black magic? Is hypnotism ever justifiable? Should spiritual forces be used in an effort to correct physical ills?

To clarify these matters, let us first of all try to understand the nature or substance of disease. Buddha says that all the evils to which the flesh is heir have their common origin in ignorance. Ignorance is almost synonymous with unbalance, for wisdom and equilibrium are certainly closely related terms. Disease is an unnatural state to a creature living a natural existence and, being inconsistent to the latter state, does not manifest there. To creatures which live unnaturally and surround themselves with artificial circumstances disease is natural, for cause and effect decrees that normalcy shall generate normalcy and abnormality produce its kind. Hence all disease is seated in some shortcoming which opens the individual to such afflictions.

The illnesses which may afflict mankind can exist on any of three planes—mental, emotional, and physical—and through the afflictions set up on one of these planes the rest of the nature may be infected so that finally the whole structure collapses. When we speak of mental diseases we do not necessarily mean insanity but any excess of thought, for scheming and plotting and deceit, in fact, the holding of any unkind or destructive attitude is sufficient to disease the whole

organism and wrack the body with a score of pains. By emotional diseases we mean to infer any excess, as of hate, jealousy or even such apparently worthy emotions as piety and affection, for these, if pushed to the point of a vice, are as dangerous as anger or lust. Physical diseases are too numerous and well known to need description. They are a diversified host of ills, a great percentage of which are traceable to a mental or emotional source. Only a small percentage belong definitely to the intemperances of the flesh.

According to philosophy, a physician is capable of treating a disease for one of two definite ends: first, to achieve a complete cure; second, to effect a temporary healing in which the patient is released from an imminent crisis but must ultimately face the situation again. The occult physician knows that to accomplish a complete cure he must stamp out the intemperence at its root; he must find the source of the condition and work the problem out on its own plane of activity. If the trouble is referable to some idiosyncrasy there is no use giving pills; the condition must be worked out upon the mental plane. If an emotional excess is the cause of the disorder, then upon the emotional plane must the correction be made. Again, physical ailments must be treated with physical remedies. Of course, the physician cannot hope to effect a complete cure without the intelligent co-operation of the patient. By correcting the excesses which the wise physician has diagnosed as responsible for the ailment, the matter is entirely cleared up, for the cause being removed can no longer generate effects. No one can expect to be well who has unnatural attitudes, feelings or appetites. This both the physician and the patient must realize.

The healer will not go far astray if he makes it his unalterable rule to work out his patients' problems with the means common to the plane upon which those problems exist. For instance, if the seat of the disorder is diagnosed as purely physical, use natural physical means to correct the condition. In other words, if it is discovered that the patient has a vertebra out of place, the course to be pursued is evident. Do not

sit around affirming that the vertebra is back in its natural position or engage a spiritual healer to give treatments, absent or otherwise. Do not "hold the thought" and pray for an invisible adept or try to enlist the services of an archangel—go to a good osteopath and have it put back, in this way greatly conserving the spiritual resources of the universe!

Spiritual forces should be used for spiritual problems, mental forces for mental problems, emotional forces for emotional problems, and physical forces for physical problems. To divert a force to some illegitimate end is equivalent to sorcery. What the herbs of the fields are to the body, beauty is to the emotions and rationality to the mind. To divert mental forces to the achievement of physical ends is a perversion of power, for it binds the greater to the lesser. The mind, for example, is unquestionably capable of controlling the body and by virtue of that sovereignty can mold the body into its purposes. You can stop pain by mental power, and every day we hear of wonderful results obtained by mental healing. But in the process a sacred treaty between the parts of man has been violated. Force—not reason—has accomplished the result. The demands of the body have not been met; mind has ridden roughshod over the laws of matter. Black magic must be the term applied where might instead of right achieves the desired end.

It often occurs that the physician is brought into the presence of a critical state in which the co-operation of the patient cannot be expected. The laws of mercy demand an immediate action. Under such conditions a cure is not the object, for a cure is impossible until the patient can cure himself. The physician can only direct. Under such conditions, the main purpose is to assist the sufferer over the immediate condition in order that he may be given an opportunity to work out his problem under less acute circumstances. If the patient should die of the disease he must reincarnate again and thus create a new opportunity to work out the problem. The physician who can preserve the life of his patient and give him an

earlier opportunity to cope with his extremity thus contributes to the economy of Nature. Technically, a physician cannot interfere with karma, he can only delay its processes.

Considering the employment of hypnosis, we will suppose that an individual is suffering from a drug habit (hypnosis being used particularly in the treatment of this as well as other undesirable habits). As the result of hypnosis, the patient loses all interest in narcotics and lives the life of a peaceful and useful citizen. Philosophy teaches that this person has not actually escaped from the drug habit; he has only been given a respite but the problem is presented to him again, possibly in a different way, until the weakness of that particular tendency is overcome. Much good has been accomplished, however, for a long chain of potential bad karma has been prevented. If the habit were not cured, a great deal more bad karma would have been generated. The habit might have led to excesses and even to crime, for evils multiply more rapidly than the proverbial guinea pigs. Philosophy teaches that while we can escape such karma as we have already earned for ourselves, we can also stop making new karma which will overshadow the future. We have no right to interfere with the workings of the law but, as the Buddha so beautifully taught, we are privileged to free ourselves from unpleasant reactions by becoming too wise to do those things which cause future suffering. We are privileged to assist others in this respect also. Hypnosis should never be regarded as a cure and occultism in no way advocates its promiscuous use. In fact, occult science discourages all metaphysical processes, reserving such for conditions where every simple natural method has failed.

Every physician who uses spiritual methods of healing should unfailingly warn his patient that such methods are in no sense substitutes for the correction of the cause of the ailment. The healer should explain the principles of natural and normal living and demand intelligent co-operation on the part of the sufferer. In late years metaphysical healing has be-

come a popular substitute for individual integrity. The healer has taken the place of the priest who once served out "redemption through grace." To benumb one's sense of individual responsibility and depend upon some spiritual healer for health, happiness and normalcy is to court inevitable disaster. Such things cannot be. A healer is not greater than the law and, while he may be sufficiently gifted to produce extraordinary results, Nature inevitably reasserts itself and only that which is real will survive.

The gods revealed the art of healing at the very beginning of civilization. Humanity, incapable of applying all the principles of health, hobbles along with the aid of a crutch for lack of which they might otherwise fall by the way. Crutches at best are unsatisfactory, however, and true health is the only utterly desirable state. The spiritual healer who, with gentleness of spirit, offers his powers for the mending of broken lives, gives himself to a very beautiful task. But woe to the one who attempts to exert force and create desired conditions through the sheer force of will—such a person is dealing in sorcery whether the actual purposes are malevolent or benevolent. The healer must take the attitude of impelling but never compelling any conditions which he desires to bring about. It is wise for him to ever keep in mind that not his will but the greatest ultimate good must be done.



Zodiakos

The Circle of Holy Animals

(Continued)

SCORPIO

Scorpio, the eighth sign of the zodiac, is generally regarded as the most evil potency in the Circle of the Holy Animals. As ruler of the house of death, the ancients assigned to it three creatures to signify the triune phases of its nature. All astrologers should realize that what ordinary mortals term evil is simply a maladjustment of universal forces. Nothing is intrinsically evil, but those vibrations which for any reason we respond to adversely are termed evil. In the greatest evil, however, always lies the possibilities of the greatest good. St. Peter three times denied his Lord and as a reward for this was given the key to Heaven. Nowhere is this seeming contradiction more strikingly set forth than in the complex symbolism of Scorpio.

The first—and lowest—of the creatures used to symbolize Scorpio is the scorpion which, because of the sting in its tail, is an appropriate symbol of the backbiter, the deceiver, the betrayer, the adversary who constantly seeks to nullify the noblest efforts of mankind. Furthermore, the scorpion signifies that this undoing will be most subtle and insidious—an endless intrigue designed to test the integrity of all who come under its influence. This power is referred to as "the Lord who is against us." In the ancient Egyptian Mystery rituals, this demon was the Guardian of the Threshold of the inner sanctuary.

The second form of Scorpio is that of the serpent, —sometimes the winged serpent or even the fiery serpent, or seraph. In philosophy, this serpent is the symbol of the occult mind, that mysterious and penetrating power which achieves embodiment in the sage and prophet. The great adepts of the Mysteries were often referred to as serpents or dragons, and despite

the unsavory reputation which the snake gained from its role in the Edenic triangle, it has been for centuries the symbol of true wisdom as opposed to pedantry and sciolism. Even in its serpentine form, however, Scorpio remains more or less the tempter, for in magic the snake represents the astral light,—the sphere of illusion from which it is very difficult to escape once the unwary neophyte has lost himself therein. In India, the serpent is the symbol of the Kundalini fire, sometimes termed the serpent power, and in Wagner's opera, Parsifal, the power of Scorpio reappears again in the person of the snake-maiden, Kundry.

The third form of Scorpio is that of the eagle or phoenix. This is the emblem of the greatest spiritual achievement—that of Melchizedek, the priest who is above the law. Mythology abounds with references to traitors, evil monsters, serpents, dragons, and strange birds. If the discerning student will analyze these allegories carefully, he will sense certain mystical truths underlying them, the value of which cannot be overestimated. In the Grail cycle appears a mysterious being, who is called Merlin, the magician whose father is said to have been a dragon. By this it is certainly to be inferred that he was a Son of Wisdom, an initiate of Scorpio. Likewise, the story of St. Patrick driving the snakes out of Ireland is almost self-evident. The "serpents" were the Druid priests whose power was broken and their Order scattered by the early church. The dragon slain at the mouth of its cave by Siegfried signifies the mastery of the animal nature by the reforged sword of illumined will. The victory of St. George over the dragon which probably originated in the Chaldean legend of Merodach slaying the dragon signifies the victory of light over darkness; and, in the case of the St. George allegory, the victory of the church over paganism. The famous dragon of China is a form of Mahat, the Yellow Emperor of the Mind, and signifies the illumined state of a people when ruled over by the golden sceptre of enlightened intellect. One of the most remarkable forms of the Scorpio myths is the story of the betrayal of Jesus by Judas, a story probably derived

from the betrayal of Osiris by his brother, Typhon. The thirty pieces of silver received by Judas for this deed relate presumably to the thirty degrees of the sign.

It should also be noted that Scorpio, as the eighth sign of the zodiac, is related to the number 8, which is referred to by the Pythagoreans as the little holy number, a great and unfathomable mystery. The eighth sphere was regarded by the ancients as the abode of evil and was likened to the Moon. The Egyptians and also the Yezidees of Irak believed in the existence of a dark planet but a short distance from the earth, which was the abode of all evil. This dark star, as they termed it in their secret teachings, was an invisible psychical sphere, reflecting no light and casting no shadow save that deep moral shadow which, clouding continents, rendered dim the light of truth. These ancient peoples believed that evil magicians and sorcerers were carried after death to this planet, thereby increasing the sum of evil and radiating loathsome vibrations which crystallized into war, pestilence, and crime. Over this benighted globe ruled a dark angel, a prince of demons, whose brooding wings enveloped the blackness.

Another important line of symbolical interpretation of Scorpio is concerned with the problem of generation. The reproductive principles are particularly related to this sign which controls what may be termed the fire of bodies. In describing the fall of Lucifer, Von Welling, an early alchemist, declared that this world was created to liberate Lucifer from the deep gloom of matter into which he had been plunged at the time of the rebellion in heaven.

From the functions of Scorpio and the sidereal properties which it controls and precipitates into material form is extracted a mysterious pabulum, called by the medieval Rosicrucians the *soul*. It is the quintessence of both the metals and the spirit which is within bodies, and is the homunculus, or crystal child, referred to in the "Chemical Marriage" of Christian Rosencreutz.

Statement of the Ownership, Management, Circulation, Etc., Required by the Act of Congress of August 24, 1912

Of the All Seeing Eye, published monthly at Los Angeles, Calif., for April 1, 1931.

State of California, County of Los Angeles, ss:

Before me, a Notary Public, in and for the State and county aforesaid, personally appeared Mary S. Young, who, having been duly sworn according to law, deposes and says that she is the Business Manager of The All Seeing Eye, and that the following is, to the best of her knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc,. of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 411, Postal Laws and Regulations, printed on the reverse of this form, to-wit.

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher: Manly P. Hall, 944 West 20th St., Los Angeles, California.

Editor: M. M. Saxton, 847 S. Grand Ave., Room 301, Los Angeles, California.

Managing Editor: Mary S. Young, 944 West 20th St., Los Angeles, California.

Business Manager: Mary S. Young, 944 West 20th St., Los Angeles.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.)

Manly P. Hall, sole owner, doing business under fictitious name of Hall Publishing Company, 847 S. Grand Ave., Room 301, Los Angeles, California.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.) None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than so stated by her.

MARY S. YOUNG.

(Signature of editor, publisher, business manager, or owner.)

Sworn to and subscribed before me this 31st day of March, 1931.

(SEAL) N. A. McCARTNEY.

Notary Public in and for the County of Los Angeles, State of California.

(My commission expires August 12, 1934.)

Lectures on Ancient Philosophy

is Manly P. Hall's TEXT-BOOK and nowhere else in his writings are the principles underlying rational living so definitely set forth. Its practical idealism is based upon the incomparable standards of ethics and learning developed by the ancient MYSTERY SCHOOLS.

Prof. Paul R. Radosavljevich, of the School of Education of New York University, has said of this book:

> "I have just finished my first rapid reading of your LECTURES ON ANCIENT PHILOSOPHY. I think they ought to be read by every thinking American teacher, for your lectures are very properly written in comparison to Blavatsky's SECRET DOCTRINE and ISIS UNVEILED, Beck's STORY OF ORIENTAL PHILOSOPHY, Ouspensky's TERTIUM ORGANUM, Bragdon's THE NEW IMAGE, etc. * * *"

LECTURES ON ANCIENT PHILOSOPHY is a book containing nearly 500 pages of reading matter, well indexed and illustrated by numerous diagrams. For a limited time the book may be purchased on the deferred payment plan. Send us your remittance for $1.00 and we will send you the book, express charges prepaid. The balance of $4.00 on the purchase price may be paid in four monthly installments of $1.00 each.

THE HALL PUBLISHING COMPANY
301 Trinity Auditorium Bldg.
Los Angeles, Calif.